/175 cont./

249 them. Although this is not a plant native to Brazil (8),

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8. This is commonly thought. The cane has an Asiatic origin from China, from where it passed to the Mediterranean, and from Spain to the New World. The year of 1627 is marked as being the one of its introduction in Pará. It is certain that at the time of the discoveries the Indians were already planting cane. Alonso de Rojas, in the report on the journey of Pedro de Teixeira in 1637, tells us this ("Descobrimento do Rio das Amazonas," p. 114).

Nordenskiöld thinks that the press is a native invention, according to his material and resources. Nordenskiöld's opinion does not seem acceptable to us for the presses and the tribes of the Uaupés.
[177] They would be an imitation of the presses that the civilized have used on the lower Rio Negro since the eighteenth century.

351 A square, maxkĩ-pá, or rectangular area, cleaned of any
*[192] vegetation, and usually proportional to the population, is located in front of the maloca. It is also called baxsarí-u'tú, "dance yard"; actually some numbers of the ceremonial dances are performed there.

351 There is always a road a few meters wide, and clean, that
• 504 leads to the landing place, or places, where they tie the canoes and take their bath. A road that serves, moreover, for the procession of Wĩx-tĩ at his festival (cf. VII - 4, e (2)).

504 When the steep bank of the river is very high, they build a stairway with steps of earth or of timbers. If the steps are of earth, they are made immovable with roundish timbers of about two meters, tied to small stakes driven into the ground or tied transversely, by means of cipos, to two long lateral parallel beams.

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512 in or around the maloca, loafing, jesting, or in jovial groups working at small manufactures such as basketry. It is the wives and their daughters who are dispersed, each in her separate garden, and who then return in the heat of the day, tired and subdued, to a house that is gay with the laughter and chatter of the men.

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[361] In the recent past, no more than a generation or two ago, the inner zone of the community was separated, indeed virtually isolated, from the manioc gardens by a ten-foot-deep defensive moat set with sharpened stakes. Tree trunks crossed its steep walls to serve as narrow foot walks for the sure-footed women. At night, or in anticipation of an enemy, the footbridges were withdrawn. The house and the plaza then were an inner citadel. The moat protected against surprise attack. When enemies were sighted or their presence announced by the
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725 angry growling of the dogs they were met as far from the residence as possible, and the moat served as a defensive line to cover retreat. The strategy then was to lure the attackers to fall into the moat while the defenders slipped across their secretly placed bridges. If the people felt themselves to be overwhelmed they scattered to safety through the dense forest, abandoning house and possessions. (Houses still have an escape port at a side wall facing the forest.) But if they were
[123] confident they left the women and children behind in the house with a small guard. I had the privilege of this guard duty on one occasion. I was instructed to cover the escape of the women and children if need be. Fortunately, there was no need.

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● 504 The canoe landing is little more than a level stretch of beach where a canoe can be pulled up out of the water. It is also the site for bathing, for drawing water, for washing manioc roots. It is a port. One rarely comes upon a community by land. Visitors pause at the landing to wash, adjust their apparel, and freshen up face and body paint before beginning the climb up the path leading to the plaza.
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574 Like the plaza, the orderliness of the canoe landing denotes the state of morale of a community. Some householders have carved steps into the clay bank, lined them with split logs, and provided a rail. Guests
[417] are never received at the landing. Courtesy requires that guests be al-
[576] lowed the privacy of arrival, and the hosts discreetly retire to the plaza to await them. There are ceremonies in which the arrival of spirit beings is an important feature. On such occasions the men
504 who are to enact these beings use the canoe landing for donning
796 masks and for other preparations. On these occasions, too, the canoe
[778] landing is a sanctuary from which all unauthorized persons discreetly retire.

504 Before dawn the canoe landing is the favored place for marital
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coitus. First building a small fire, the couple bathes; they have coitus and bathe again. The ancestral spirits add power to the water, that promotes pregnancy. Because of its connubial use the canoe landing is thus a sanctuary of another kind, at night restricted to those who are going to use it for the proper purpose. When the last married couple has left, the young men take over. They bathe off the canoe landing, sounding the ancestral trumpets that have been hidden somewhere along the river bank. Regular bathing with the horns gives strength and sexual potency.

People arise for the day's activities sometime before dawn. Thereafter, the canoe landing is the scene of secular activity, women and girls drawing water, men readying their canoes for fishing, and the young play pack frolicking. In the high heat of the day the women return from their manioc gardens to bathe and refresh themselves. In effect, there is a secular and a sacred period in canoe landing activities. The secular part of the day is from dawn to a tropical four o'clock in the afternoon, when the first guests may be expected to arrive if there is a drinking party or a ceremony. The sacred part is from after four o'clock until dawn. Even on ordinary days, activities slacken at the river by late afternoon. On ceremonial days the distinction of a sacred and a secular period holds strongly.

BOUNDARIES

The clearing delimits the effective area of habitation, but not the full area of a community. This territory runs along a stretch of river and is usually demarcated by a *caño* or creek. On the Cuduiarí these small tributaries run into the main stream at almost regular intervals. A principal habitation is ordinarily along the main stream, which is the preferred site. However, the requirements of slash-burn horticulture necessitate a periodic circulation allowing for three to five years at each site. Depending upon the particular conformation of the land with respect to the danger of flooding, a community may be able to move along the banks of the main stream, preparing its new clearing adjacent to the old. It may, on the other hand, be forced to move up a *caño*, with its connotation of lower status. If it is required to spend a period in a *caño*, it has a cyclical existence, of being in a relatively poor state when it is off the main stream and returning to an epigone when it re-establishes itself on the main stream. When I came to live among the *Bahúkiwa* they had just come from a *caño* phase and were in an expansive mood at having moved onto the Cuduiarí proper again. *Caño* dwellers are self-conscious; they enter-

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tears the skin, and where a clumsy move shakes down hordes of stinging ants, or the canoe has to be pushed through narrowly spaced trees. Sometimes the canoe is portaged across a hillock. The forest passage is made with light, quiet strokes in keeping with the silence Indians observe in the forest. 502

Canoes range in size from a one-man capacity to up to one ton. Each man makes a personal fishing canoe. Some prefer a four-man capacity, but the small one-man canoe is most popular. Every community has at least one large cargo canoe with a capacity ranging from a half to a whole ton. Usually made by the headman, it is for the use of all, for long trips, for transporting cargo such as farinha or palm leaves for roofing, and is the festive canoe that transports women and children to drinking parties. The headman is the owner but the canoe is taken freely by sibmen. Paddles are individually owned and are kept in the house, never in the canoe, but are freely borrowed. 501 501 505 [422] [622] [422] [427]

Women do not own canoes, a canoe belonging always to its maker, but women have use of the large canoe. They do little unaccompanied traveling. I have rarely seen a woman alone in a canoe; she is accompanied at least by a child. A woman in a canoe alone is suspected of running away or of a rendezvous with a lover. Women walk great distances, but a man is ashamed to walk if he can go by water. A man who does not own a canoe is regarded as lazy and inept, and some boys who have never learned to make a canoe are scorned by the girls and find it difficult to marry. 501 562 [422] [481] [422] [558]

Canoes don't last long. Unless properly seasoned, the wood is cracked by the sun, and such canoes split quickly. Short splits are calked with pitch, stuffed with a rag, or smeared with clay. I have been in canoes that required constant bailing; but as a rule an old canoe is left at the canoe landing house for the children to play in. Finally it is sunk in shallow water at the canoe landing, where it serves as a receptacle for manioc set to soften. Good canoes are brought into the house and are used as chicha containers during a drinking party. On the Cuduiarí, Koch-Grünberg saw canoes ornamented on the inside with painted designs, as well as paddles with painted motifs on the blades (1909, II, 89). By 1939 such embellishments had disappeared. 396 501 [857] [415] [252] [273] [531] [178]

The Cubeo are careless in mooring canoes, and they float away but are always recovered. No canoes have ever been reported as stolen. A week may pass before an owner of a lost canoe goes to look for it. He waits until he needs it, for there is never any doubt that he will 501 504 [685]

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recover it. Away from home, a canoe is moored completely out of the water.

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COMMUNITIES ON THE CUDUIARÍ (upstream from mouth)

PLACE NAME	SIB	PLACE NAME	SIB
1. Kakómba	*Hehénewa*	16. Xiábewa	*Pedíkwa*
2. Kuridí kenámi	*Hehénewa*	17. Kuraría	*Kenánikauwũ*
3. Tcipakoríba*	*Hehénewa*	18. Abúhakũ	*Kenánikauwũ*
4. Okóhambũ	*Bahúkiwa*	19. Xwévebo	*Hũrũwũ*
5. Vekókũ	*Bahúkiwa*	20. Bedébo	*Hũrũwũ*
6. Ewáhubo	*Bahúkũdjauwũ*	21. Kobéhowa	*Pyéndo-Hehénewa*
7. Hurédo	*Bahúkũdjauwũ*	22. Avyákoríba	*Hũrũwũ*
8. Nyáparatainto	*Bahúkũdjauwũ*	23. Kwitóro	*Wadjú-Hũrũwũ*
9. Yavíbi	*Bahúkũdjauwũ*	24. Bedébũ	*Hũrũwũ*
10. Kiráda	*Bahúkiwa*	25. Toróhambũ	*Hũrũwũ*
11. Úbo	*Pedíkwa*	26. Hokóbũ	*Kenánikauwũ*
12. Mákavekũ	*Bahúkiwa*	27. Horáhararía	*Hũrũwũ*
13. Makatóta	*Bahúkiwa*	28. Hudjíbũ	*Bahúkiwa*
14. Toídibũ	*Pedíkwa*	29. Mátakwe	*Pyéndo-Hehénewa*
15. Monékenpaunwa	*Pedíkwa*		

* A small *Kordwa* settlement is at *Urupara* between 3 and 4. It is, however, only a fraction of a Querarí River sib and not a full community.